THE CRISIS

A RECORD OF THE DARKER RACES

Volume One APRIL, 1911 Number Six

Edited by W. E. BURGHARDT DU BOIS, with the co-operation of Oswald Garrison Villard, J. Max Barber, Charles Edward Russell, Kelly Miller, W. S. Braithwaite and M. D. Maclean.

EASTER NUMBER

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National Association for the Advancement of Colored People
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THE NATIONAL ASSOCIATION for the ADVANCEMENT of COLORED PEOPLE

OBJECT.—The National Association for the Advancement of Colored People is an organization composed of men and women of all races and classes who believe that the present widespread increase of prejudice against colored races and particularly the denial of rights and opportunities to ten million Americans of Negro descent is not only unjust and a menace to our free institutions, but also is a direct hindrance to World Peace and the realization of Human Brotherhood.

METHODS.—The encouragement of education and efforts for social uplift; the dissemination of literature; the holding of mass meetings; the maintenance of a lecture bureau; the encouragement of vigilance committees; the investigation of complaints; the maintenance of a Bureau of Information; the publication of THE CRISIS; the collection of facts and publication of the truth.

ORGANIZATION.—All interested persons are urged to join our organization—associate membership costs $1, and contributing and sustaining members pay from $2 to $25 a year.

FUNDS.—We need $10,000 a year for running expenses of this work and particularly urge the necessity of gifts to help on our objects.

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THE CRISIS

A Record of the Darker Races

Contents for April, 1911

	PAGE
Along the Color Line	5
Opinion	12
The N. A. A. C. P.	17
William Stanley Braithwaite—with Portrait	18
Resurrection: a Poem. *By William Stanley Braithwaite*	19
Editorial	20
Leaving It to the South. *By Charles Edward Russell*	23
Color Hysteria. *By Oswald Garrison Villard*	25
Talks About Women. *By Mrs. John E. Milholland*	27
The Burden	28
What to Read	29
Cartoon: "Mr. Lewis Gets His!" *By John Henry Adams*	31

Actual Circulation of THE CRISIS

November	1,000 copies	February	4,000 copies
December	2,500 copies	March	6,000 copies
January	3,000 copies	April	10,000 copies

Agents wanted who can furnish reliable references.

Entered as second-class matter in the post office at New York City.

The May number of THE CRISIS will contain:

¶ An article by William Stanley Braithwaite.

¶ A character sketch of Lord Weardale, President of the Races Congress to be held next July in London.

¶ How the Negroes of St. Lucia fought for freedom. By Arthur A. Schomburg.

¶ A new department: "News of Women's Clubs," by Mrs. A. W. Hunton, formerly Organizer of the National Association of Colored Women's Clubs.

Our circulation is growing rapidly, but we must have 25,000. Every reader of THE CRISIS can by personal solicitation help us to this goal. Probably no magazine in America has a more interesting set of readers—we have on our books judges, financiers, philanthropists, college presidents and scholars, besides the best educated colored people of the country.

COMMENTS ON THE CRISIS

"I have not yet expressed to you my opinion of the magazine which you are now editing. First of all, I admire the spirit of fairness in which it is conducted. The assumption that all parties are honest in their opinion is a long step forward in dealing with the race question. I am sure that while being conducted in such a spirit the periodical will be productive of great good. Then, too, through its columns such abundant information is given relative to every phase of the race question that one who would keep abreast with racial occurrences cannot afford to miss a single copy."

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"I am impressed by the splendid work you are doing in putting forth a paper that is worth while in the highest sense of the word. It is bromidic to say that it 'fills a long-felt want,' but that is just what it does. Definite facts presented without exaggeration and shrieking comment; a square and honest way of looking at the situation, without hysterical unbalance, and above all the *truth*, be it pleasant or unpleasant, is what Negro journalism has wanted for many years. It is also a delightful thing to be able to place your paper into the hands of the younger generation and call their attention to the good English used in the pages. May THE CRISIS live long and accomplish its mission."

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Along the Color Line

POLITICS.

President Taft has signed a recess appointment for W. H. Lewis, a Boston Negro, as Assistant Attorney-General. Shortly before Congress adjourned Lewis's name was sent to the Senate, but that body failed to confirm the appointment. It is believed there will be a strenuous fight against the appointment when it is taken up at the next session of Congress.

Lewis is expected to arrive in Washington in a short time to take the oath of office. Southern men say his appointment is sure to precipitate the color line proposition in official life in the city.

William H. Lewis was born in Berkeley, Va., November 28, 1868, and attended the public schools at Portsmouth. He was fitted for college at the State school at Petersburg, Va. He entered Amherst in 1888 and was graduated in 1892. There he was not only a famous athlete, but an excellent student. He was graduated from the Harvard law school in 1895, after playing for two years on the football team, being regarded as the greatest center rush of his day. For several years after his graduation he coached the Harvard teams, winning the reputation of being the greatest defensive coach in the country. In 1896 he married Elizabeth Baker, of Cambridge. He served two years in the Cambridge common council and was elected to the State Legislature. He was appointed Assistant United States District Attorney, and was sworn in January 31, 1903. He is a practicing lawyer in Boston and lives in Cambridge. This is the first time that a Negro has been named for such a prominent position in the department. Mr. Lewis will succeed John G. Thompson, who resigned recently to take up private law practice in Danville, Ill. The place pays $5,000 a year.

¶ J. C. Napier, of Nashville, Tenn., has been nominated as Register of the Treasury of the District of Columbia, to succeed the Hon. W. T. Vernon. Mr. Napier was born in Tennessee in 1848, and educated at Wilberforce and Oberlin. He graduated at Howard in law and has been a civil service clerk, internal revenue agent, and banker. He married the only daughter of John M. Langston.

¶ Mr. George Wallace, a former colored member of the Georgia Reconstruction Legislature, is dead.

¶ In California some eight thousand Negroes in the State will be deprived of votes by the effect of a constitutional amendment introduced in the senate if that measure is passed by the legislature. In addition all the native born Chinese will be denied franchise.

Caminetti's constitutional amendment provides that the son of a person not entitled to vote in 1879 shall not be permitted to vote to-day. As all the Negroes up to that time were disfranchised their sons will not be permitted to attend the polls under the present reading of the amendment.

Two Chinese, Walter U. Lum and Lee Wong, officers of the Chinese parlor of the Native Sons of the Golden State, will appear before the committee to oppose the measure.

Colored people have held a large mass meeting in Stockton to oppose this measure.

¶ Negro policemen have been appointed in Plainfield, N. J.

THE COURTS.

In Seattle, Washington, Miss Ethel Hostrawser, a high school girl of that city, is to share to the extent of more than a million dollars in the settlement of the famous Crawford estate of Scotland, Ireland and England, which has been in chancery for a number of years, and which, when it passed into the hands of the British government, was worth $6,500,000.

The heir to this estate has been found in Mrs. Esther Campbell, of Vancouver, B. C., grandmother of Miss Hostrawser, who has been fighting the case for a year or more in England. Word has been received that it finally has been straightened out and that as soon as certain legal formalities demanded by the British law have been complied with, the estate will be distributed.

A. Garfield Harrison, a learned and skilful colored lawyer of Seattle, has been working on the case for a year or more and furnished the money to fight the suit in England and Ireland. He will also participate to some considerable extent in the distribution. In the early stages of the case the proofs looked so clear to him that he took it on a contingent fee. He accompanied Mrs. Campbell to England and is still there closing up the final details.

¶ For the first time in the history of Texas a jury, of which half are Negroes, is trying a white man for his life. The six Negroes and white men must eat and sleep together for perhaps ten days or two weeks. The jury cannot go to a restaurant for its meals, for the white restaurants will not serve Negroes, and the jury cannot be separated.

The case is that of Earl McFarlane, a former policeman, charged with the murder of Deputy Police Chief Will Murphy, of Houston, last April. The case came to Galveston on a change of venue, and there are 450 witnesses from all parts of Texas.

¶ Oil lands valued at $10,000,000 which lie in the region of Tulsa, Bartlesville, Chelsea, Nowata and Lenapah, have been awarded to the Negroes who formerly were slaves of the Cherokee Indians, by a recent decision of the Supreme Court of the United States. The decision is the outcome of a suit which had been pending in the high court since 1892.

At the time of the filing of the suit little was known of the precious minerals which underlaid them. Since then these lands have proved to be among the greatest oil-producing properties in the world, and the cabins of the Negro farmers have been replaced by the gaunt skeletons of derricks, prosperous cities and towns and a bustling commonwealth.

¶ That the term "colored" includes all persons "wholly of Negro blood or having any appreciable admixture thereof" was the way in which the court of appeals of Kentucky construed the State school law of the subject in a decision handed down recently.

Suit was brought by one Leroy Mullens against the school trustees of a district in Pike county demanding the admittance of some children for whom he acted as guardian. The Pike county circuit court denied the children admittance to the school, holding that they were "colored," being of one-sixteenth Negro blood, and under the State law prohibiting "colored children" from attending a white school, were therefore debarred. The case was carried to the court of appeals and the decision of that court has the effect of upholding the Pike county court and the school trustee who refused to enroll the children as pupils.

¶ Luella Leftridge is the eleven-year-old girl who is fighting for her release from a Negro institution in which she has been confined for seven years. The child was left in the institution by an aunt, who has since disappeared, and for more than a year an older sister, who declared that there is not a drop of Negro blood anywhere in the family, has been struggling for the removal of the stigma and the release of the child. Last week the Johns Hopkins physicians, headed by Dr. John Whitridge Williams, commenced an examination, during which they applied every test known to the profession, and Dr. Williams confessed that it is impossible to declare positively just which race the girl belongs to.

SOCIAL UPLIFT.

H. W. Bass, of Philadelphia, who is a Negro, the first to sit in the Pennsylvania Legislature, offered a bill aimed to further operate against discrimination against Negroes in public places. It provides that charging an unusual or excessive price, or compelling a person to sit in "particular, special or isolated seats," shall be evidence of intent to violate the act. Instead of providing a fine of $50 to $100 for each offense, as in the case in the act of 1887, on the same subject, the Bass bill provides a fine of $20 for the first offense, $50 for the second and imprisonment for 30 days for each subsequent offense.

¶ In Washington, D. C., more than one thousand persons gathered recently in Convention Hall to witness the inception of track athletics for the colored schools and clubs in the South. It was the first meet ever held solely for colored athletes, and that it was a success is attested by the fact that no more enthusiastic crowd ever gathered to cheer on their favorites to victory. It was not only the colored people who were present, but several white men who are prominent in educational affairs in this and other cities gave their sanction and good will toward the furtherment of the affair by their presence.

While it was not expected that the meet would develop anything in the way of especially classy performances, it is certain that it accomplished that for which it was primarily intended—to stimulate interest in that branch of sport among the colored colleges in the South. And there were some fair performances in the races also. The 440-yard dash, scholastic, was run in 61 4-5 seconds, which was very good time considering the scanty training advantages that the contestants have enjoyed. The time made in some of the relay races was also fair.

Ralph Elwood Brock, superintendent of nurseries at the Pennsylvania State forest academy, Mont Alto, for a number of years, will retire from that position and will establish himself as a consulting and contracting forester at West Chester.

He has been one of the most valuable men in the employ of the department of forestry and much of the very good

results at the Mont Alto nurseries is due to his intelligent and indefatigable work.

Ralph Elwood Brock

During 1910 there were shipped 699,629 trees. Of these 434,900 were white pines two years old; 71,800 Scotch pines, one and two years old; 100,000 white ash; 26,824 sugar maples; 17,555 black walnuts and a dozen other species in smaller amounts.

The immense operations of the nurseries are apparent from these figures. As said, Mr. Brock is entitled to very much of the credit for this result. He has not only busied himself assiduously in the nurseries, but has been a very diligent student and an extensive traveler.

¶ Macon, Ga., is to have a Negro hospital, operated by private parties. An organization has been formed by the Negro physicians, nurses, dentists and druggists of the city, and a fund of $6,000 has been subscribed. The city will be asked for a site, and if it is secured the hospital will be built without delay.

¶ At the forty-second annual session of the Louisiana Freedmen's Baptist Sunday School Association, the members, enthusiastic for the religious and moral upbuilding of the Negro race, pledged themselves to raise funds for the erection of a Negro library. The plans have not as yet taken definite shape, but according to the resolutions adopted the project will be industriously pushed.

¶ The eighth annual conference of Colored Women's Clubs of Rhode Island has been in session at Providence. Complaints were made of discrimination against colored candidates for appointment to public schools.

¶ A colored man, J. K. Taylor, now over seventy years of age, has given 480 acres of rich farming land as a site for the sanatorium of the Sumner National Tuberculosis Association for colored consumptives.

¶ Young Women's Christian Associations are being founded in Kansas City and St. Louis.

¶ The New York Assembly committee on military affairs is getting suggestions as to the advisability of the formation of a colored regiment in the National Guard. Assemblyman Brooks, a member of the committee, received letters from R. J. Shand, acting adjutant general of Illinois, and Edward T. Miller of the Ohio State department regarding the colored regiment of these States.

Mr. Shand states that there was a colored battalion in Illinois before the Spanish-American War and later that it was increased to a full regiment. The regiment, he says, is still in service and ranks well.

Regarding the Ohio colored troops, Mr. Miller says they are good soldiers and last year were rated among the best in the State National Guard by United States inspectors.

ECONOMICS.

In Indianapolis with more than five thousand persons in attendance the dedicatory exercises of the new Pythian temple, built by the colored Knights of Pythias of Indiana, were held. The occasion brought to the city several national and all the State officials of the order. The eleven city lodges marched to the hall, accompanied by the officials in carriages. The Rev. W. H. Weaver, pastor of Senate Avenue Presbyterian Church, made the dedicatory address, in which he commended the enterprise of the colored Pythians which had made the building possible. He followed the history of Pythianism in Indiana from its start, in 1894, to the present time. There are now, he said, more than 3,500 knights in this State, with $2,500 in an endowment treasury for the support of widows and orphans, and $17,000 in the treasuries of the subordinate lodges of the State.

¶ In Galveston, Texas, the colored societies have just purchased a hall for $7,583.

¶ White firemen of the Cincinnati, New Orleans and Texas Pacific Railroad have struck because of a controyersy over Negro firemen. The strike was in response to an order from a committee of the Brotherhood of Locomotive Firemen and Enginemen. The action was taken by the Union after a conference with T. Powell, vice-president of the

railroad, had failed to result in an agreement.

While the union officers were busy sending out the strike orders Mr. Powell dictated a telegram to Washington asking mediation under the Erdman act. The union officers refused to join in a request for mediation, asserting that their experience had led them to believe that the men would lose rather than gain by such a course.

The strike is due to a dispute as to the status of Negro firemen. The union asserts that the working agreement with the road provides that Negroes are ineligible to any work except on local and slow freight trains and on yard engines. The railroad disputes this and asserts that their Negro employees are entitled to promotion on the same terms as the white men. About 220 firemen are on the roster of the road.

The whole movement is simply a continuation of the Georgia strike of two years ago. Eleven men are dead as a result of the disorder.

¶ The failure of the Metropolitan Mercantile and Realty Company in New York has resulted in criminal proceedings.

The company was incorporated under the laws of New Jersey with a capital of $1,000,000. It is alleged that during the ten years of its existence it has got considerable sums of money by fraudulent devices from colored folk in New York and various parts of the country. About two weeks ago the attention of District Attorney Clarke was called to the matter by Rufus L. Perry, a Negro lawyer, and several specific charges of fraud have been made against the officers of the company. Other arrests are expected.

Attorney Perry says that the company opened handsomely furnished offices at Eighth Avenue and Forty-sixth Street.

"No wonder," he said, "that the colored people fell for it. The officers declared that they were going to open a bank for Negroes, would conduct a great grocery store and would even build a magnificent church. But the greatest asset of all was the promise that they would buy land situated not in the outskirts of the city but right in the heart of the fine residential section, where the Negroes would own homes and live in equal social equality with the white people around them. When dividends were due on stock the company would pay with more stock."

¶ In Richmond, Va., 750 delegates from 27 States have been meeting for the purpose of untangling the affairs of the 'True Reformers' Industrial Insurance Society. The State Commissioner of Insurance said to them in a speech:

"I have a great interest in you people because your organization has done more for the uplift of the Negro than any other fraternity in your race. It pained me when it got into its present position, and I pledge you any legitimate support that I can give you. From the progress that you are making under present conditions, you need not be discouraged. I am sure that this splendid body of men and women and your race will save the organization."

¶ A bill that threatens to reopen the slumbering Japanese question was introduced into the California legislature. The measure is termed an alien land bill and provides for the excluding from ownership or lease of agricultural lands any alien not eligible to become a citizen of the United States.

"I have studied this subject for many years," said the senator who introduced the bill. "There are 200,000 acres of the best agricultural lands in California owned by aliens who cannot be assimilated, practically, all Japanese and Chinese. These aliens should not be permitted to get a foothold, for with the same ratio of growth that they now have they will control the agricultural resources of California in ten years. The race question also will be a factor, and compared with the situation in California the Negro question in the South is simple."

¶ There is a colored bank in Chicago and also one in Springfield, Illinois.

¶ Negroes struck at the fertilizer mills near Charleston, S. C., but were quickly overawed by the police. A few returned to work.

¶ In Brownstown, Southern Indiana, four Negroes who had come to work for a contractor left for their homes in Kentucky. They had been there for two days and had found it impossible to get anything to eat or a place to sleep. No one would sell them meals or supply them with beds.

For two nights they slept in a shed on a vacant lot just outside the town limits, and all they could get to eat was what a kindly woman gave them as charity. She refused to take pay and advised them to leave.

THE GHETTO.

The West ordinance has been reintroduced into the Baltimore City Council and is entitled, "An ordinance for preserving peace, preventing conflict and illfeeling between the white and colored races, and promoting the general welfare of the city of Baltimore by providing as far as practicable for the use of separate blocks by white and colored people for residences, churches and schools."

Section 3 provides that "nothing in either of the two foregoing sections shall be construed or deemed to prohibit domestic servants from residing with their employers in the house or building where said servants may be so employed."

¶ New Orleans wants additional "Jim Crow" legislation for carnival occasions and for segregation.

¶ Although Senator Boies Penrose has promised the colored leaders that the objectionable features to them in the new school code of Pennsylvania will be eliminated, a committee has been appointed to go to Harrisburg to combat certain features of the proposed measure. Representative colored men claim the code bill permits racial discrimination in the public school system of the State.

¶ The Richmond, Va., segregation ordinance has been temporarily tabled.

¶ St. Louis, Mo., and Birmingham, Ala., are proposing a ghetto.

¶ Miss Sarah Wilson, a colored school teacher in Worcester, an instructor in Belmont Street school, by buying and moving into a three-tenement house at 4 Pelham Street, has turned that select residential district into a typical Southern town, so far as feeling is concerned, and has got property owners so wrought up that recently the word was sent out that a meeting was going to be called to see what can be done to induce Miss Wilson to sell the property.

¶ Because Iowa University refused to leave Alexander, a colored halfback, on the side lines when it played football with the University of Missouri, the 1911 game has been called off. Alexander is the only colored man that has played on the Iowa team in recent years. He will graduate a year from next June, so that Iowa may be on the Missouri schedule year after next.

¶ Negro women and white women will no longer occupy the same rooms at a Kentucky workhouse. The Mayor said recently that the work of putting in partitions at the institution had been started and will be completed within about ten days. These partitions will separate the whites and blacks.

"There has been only one white woman at the workhouse since I became mayor," said Mayor Head, "and she has not mingled with the Negro inmates. She was given a room to herself in another part of the institution. I requested Judge Boldrick not to send white women to the workhouse as long as it was so arranged that Negroes and whites could not be kept in separate wards."

Dr. W. J. Thompkins, Kansas City
(March Crisis, p. 28)

¶ Daisy B. Harris, a comely looking young woman, to all appearances white, was married to Charles Schrader, of Marion, Va., on a recent Sunday. Following the marriage it was rumored that the bride was one-eighth Negro in blood, and this being illegal under the State law the matter was brought to the attention of the grand jury and indictments against both bride and groom followed. The couple had prepared for a bridal trip and were released under bonds of $500 each.

¶ The division of Michigan's track squad into the two teams which Craig and Horner are to lead against each other in the meet in Waterman Gymnasium seems to have again torn open the race problem that created so much dissension in the Wolverine camp last fall.

The meet is to serve as the try-outs for the 'Varsity track team, and will in a very large measure determine the personnel of the squad that will be taken to Syracuse on the following week end. In making up the list of competitors for this meet the name of Lapsley, the colored sprinter who ran away from all the other contestants in the freshman-sophomore meet, was omitted, and this despite the fact that Lapsley is a sophomore eligible for 'Varsity competition and regularly entered. The athletic authorities explain that it is necessary to restrict the number of participants, and that Lapsley has run but one race and that in but one meet. Lapsley ran the 35-yard dash three times recently, winning every heat handily and demonstrating his superiority over six of the men who were given places in the coming trials.

It seems altogether probable that the fight will become so hot that it will be

necessary to allow the colored runner to seek a place on the squad. The trouble last year arose when the crowd hissed when a colored runner won one of the heats in an indoor meet. At that time the college publication took the viewpoint that a Negro had no right to participate in athletics; that he should be barred from participation in the public activities of the university. The Negro who competed last season did not display much, if any, class, and as he was in no sense a competitor for a place on the 'Varsity the issue was not forced.

¶ Negroes will not be admitted to the reception to Colonel Theodore Roosevelt in the French Opera House, New Orleans, La. A delegation of prominent Negroes were informed, in reply to an inquiry as to what provision would be made for their race, that the reception was being given under the auspices of the Progressive Union, and that it had no political aspect whatever.

THE CHURCH.

Cardinal Gibbons, in a letter to Catholic churches, says:

"The money which you have contributed of late years has been very fruitfully employed, among both the Negroes and the Indians. Our schools and churches have been supported and many new ones built.

"But the good done is very small indeed in comparison to what is yet to be done. Among the millions of Negroes in the Southern States Catholics are only a handful. In one State, for example, we have only 700 Catholics in a population of more than a million and a quarter Negroes. The religious condition of these vast multitudes is most deplorable. They are abandoned by Protestantism to themselves. Having no white ministers, they depend for their religious instruction and guidance and for their moral elevation upon preachers of their own race, who are very inadequately equipped for their duties. Only the Catholic church, with its watchfulness, its strong moral discipline and powerful religious helps, can raise the Negro to that plane which belongs to him as a man and a Christian."

¶ Race feeling which developed among the Southern delegates to the Salvation Army conference held in Washington the last week in February resulted in the abandonment for the time being of the army's plans for the organization of a movement among the colored people of the United States.

A storm of protest went up from the officers from the South when a Northern delegate proposed that white officers be required to conduct meetings among the colored people. They virtually declared they would not assume such duties, with the result that the committee appointed at the same meeting to draft a plan for the new work was discharged before it had time to commence work.

Commander Evangeline Booth, head of the American Salvation Army, said before leaving for New York that if necessary a Salvation Army with colored leaders to conduct the meetings will be organized.

"We thought it better to drop the matter temporarily," said Miss Booth, "owing to the feeling among our Southern officers.

"They have worked amid a vast colored population for years, and I presume they know more about the colored people than the rest of us. I have no criticism to make against them. Our plans were never matured. I think the matter was never formally discussed among us before.

"There are practically no colored people engaged in Salvation Army work in this country. In India we have native officers in command, and I suppose it would be just as well, if not better, to have colored officers here. I am confident we shall accomplish a great deal for the general welfare."

EDUCATION.

Of the four orators who have been chosen to speak in the final contest for the Curtis Medals at Columbia University, one, G. W. A. Scott, '11, is a Negro. Scott has selected the topic "Child Slavery." As a junior a year ago he competed in the Curtis contest and won one of the two medals. The three other candidates who weathered the elimination trials are A. M. Grill, '11, "Woman Suffrage"; P. M. Beck, '11, "Character and Social Achievement," and A. W. Macmahon, '12, "Public Opinion and the People's Rule."

¶ The greatest excitement prevails among the patrons of Roanoke College, as well as among Confederate veterans, owing to the introduction of a history of the United States which carries paragraphs relating to the treatment of Negro women in slavery days by their masters. The history is also said to vilify Robert E. Lee. The history is entitled "A History of the United States by H. W. Elson." Mr. Elson is said to be a former Kansas classmate of Prof. H. J. Thorstenburg, who is Professor of History at the college.

The chief objection to the work is an extract from page 55, which reads in part:

"The most revolting feature of slavery in America, one that the historian blushes to record (but history must deal with facts) is that too often the attract-

ive slave woman was a prostitute to her master, that their children bore the stamp of his countenance, and yet, according to the inflexible rule of the slave States, they shared the condition of the mother and were sold by their own father; this evil was widespread at the South, as the mixed condition of the black race to-day will testify.

"A sister of President Madison declared that though the Southern ladies were complimented with the name of wife, they were only the mistresses of the seraglio. A leading Southern lady declared to Harriet Martineau that the wife of many a planter was but the chief slave of the harem."

¶ Tuskegee Institute will benefit to the extent of several hundred thousand dollars under the will of Emmet Densmore, manufacturer of patent medicines, filed recently in New York State. After various life estates created by the will have lapsed, all the testator's property, or as much as the law will allow to be given for such purposes, is to go to the school.

¶ Miss O'Hagan has left $10,000 to Negro Catholic schools of Baltimore.

CRIME.

Mr. Booker T. Washington, principal of Tuskegee Institute, while calling at an apartment house in West 63d Street, New York, was set upon by one of the tenants and several bystanders. Mr. Washington ran, but was severely beaten before the police interfered.

¶ At Murfreesboro, Tenn., one of the most unusual trials ever held at that place was ended after a session of three days, when the jury in the case of Lonzo Woods and David Cook, both colored, charged with criminal assault upon Miss Hula Bodily, a young white woman, returned a verdict of acquittal.

¶ About 1,000 men and boys, mostly boys, mobbed the Negroes who were abroad in the business districts of Fort Worth the other night. For two hours the mob surged along Main Street seeking victims.

The riot was precipitated by efforts of white men to operate a moving-picture show exclusively for Negroes at the corner of Eleventh and Main Streets. As early as 7 o'clock the mob began forming in front of the place, but the Negro ticket taker remained at his post until half a brick was sent flying through the window. Other missiles followed the first, and in a minute the interior of the moving-picture show house was in darkness.

Boys around the edge of the crowd caught sight of a few Negroes near by and some one suggested, "Let's run them." Like wildfire the suggestion passed from mouth to mouth, and a minute later four Negroes were being pummeled, but escaped without serious injury.

That started the trouble and created an appetite for a general round-up. The police did not interfere.

CANADA AND COLORED FOLK.

A letter of inquiry from THE CRISIS has brought this reply from the Commissioner of Immigration at Winnipeg:

DEAR SIR:

I beg to acknowledge receipt of your letter of March 4, and to say in reply that the report in the American press that the Dominion Government has issued a decision denying colored people entrance into Canada as settlers is not in accordance with the facts. No decision of any kind has been arrived at, and none has seemed to be necessary. Colored people, like every other people, are under the Canadian Immigration Law when they enter the country, and, being liable to its conditions, are rejected, as others are rejected, for failure to comply with the same.

Yours faithfully,
(Signed) JOHN C. WALKER,
Commissioner.

Further inquiry of the Superintendent of Immigration at Ottawa brings these additional explanations:

No regulation or order has been made or issued, but I may say that it is not the policy at present of the government to encourage the settlement of colored people in Canada, as it is believed that the climate and other conditions of this country are not such as would be found congenial to colored people. Canada has not a very large colored population, and of those we have, only a comparatively small number are engaged in agriculture. There has been a considerable movement of white people from the Eastern to the Western provinces of Canada, but no appreciable movement of colored people, a fact which leads the government to believe that Western Canada will not be found very suitable as a field for settlement to colored people from the United States when similar people from Canada do not go west to take up land. There is nothing in the Canadian Immigration Law which debars any person on the ground of color, but since colored people are not considered as a class likely to do well in this country all our other regulations respecting health, money, etc., are strictly enforced, and it is quite possible that a number of your fellow countrymen may be rejected on such grounds

Your obedient servant,
(Signed) L. M. FORTIER,
for Superintendent of Immigration.

OPINION

EDUCATION.

The extremely interesting correspondence which follows is clipped from the Charlotte, N. C., Observer. The first letter is signed "White Taxpayer." The reply is from Mr. Charles L. Coon, the superintendent of the Wilson, N. C., schools, who has before this defended the colored schools:

"I beg to commend to your consideration," writes "White Taxpayer," "an enclosed clipping from the inaugural address of Governor Blease of South Carolina as being the wisest stand taken by any public man within recent years, with reference to 'Negro education.' There are thousands and tens of thousands of white men all over the South to-day, holding the same opinion, but without the courage to come out and say so publicly. It is absolutely inconceivable to me how any Southern white man can fail to see and know that this thing of educating the Negro is the most egregious mistake ever made.

"All this talk about 'elevating' the race is the veriest rot. God save us from the 'elevated' Negro! There is no place for him.

"True, we held them in bondage, but suppose we had not: To-day they would be in Africa eating each other raw. Associating with, and being trained by, the very flower of civilization—the antebellum white people of the South—was the very greatest blessing that could have been bestowed upon them by an all-wise Creator.

"Were I a Rockefeller, I would cause to be reared in every Southern State a monument to the memory of the old-time Negroes, but not a cent for educating the lazy, impudent young Negroes of to-day. They are a curse to the South and their tribe is daily increasing, and sending them to school is largely the cause of it.

"Let us run the white schools with taxes from the white taxpayers, and the Negro schools with the Negro taxpayers' money."

Mr. Coon replies:

"In the Observer of February 24 'A White Taxpayer,' of Taylorsville writes against Negro education, saying that education makes Negroes worthless and that white taxes ought to go to white schools and Negro taxes to Negro schools.

"This citizen of Alexander county is respectfully referred to the last report of the State Superintendent, which shows the following facts for his county, relative to Negro education:

Number of Negro children of school age	287
Enrolled in Negro schools	224
Number of Negro teachers	8
Number of school houses (two log)	5
Total value Negro school property	$309.00
Average length of school term (days)	65
Total amount paid each teacher for year	$51.54
Total annual amount paid for teaching Negroes	$412.32

"Our educational statistics also say that there is only one first grade teacher among the eight Negro teachers of Alexander, while six are second grade and one third grade.

"I submit the above facts to show that it is the lack of Negro education that this taxpayer is really complaining about. Surely a county that is making such a showing cannot seriously claim that it is trying, or has tried, the experiment of Negro education. And, furthermore, if my county made such a poor showing on Negro education as Alexander, I believe I would think twice before I would rush into print to try to unsettle something which Jesus Christ settled 2,000 years ago and which the Supreme Court of North Carolina officially settled in 1886, the honorable Cole L. Blease of South Carolina to the contrary notwithstanding.

"There are some facts, too, which this 'A White Taxpayer' ought to know. He has evidently been asleep or not observant. We have more Negro children here in Wilson than white children. Out of a Negro census of 1,213 children of school age we have enrolled this year 638 pupils in our colored school. I do not believe this Alexander taxpayer will find a single intelligent white man in this city who will not tell him that these school children are well behaved and that the training they are getting in the school is beneficial. Furthermore, we have kept a record of the graduates of our colored school for the past five years, and we can testify that all of these graduates are now engaged in useful work, while none of them has gone wrong in any way.

"The great problem we have here in Wilson is to reach that part of the colored children whose parents are wholly indifferent to the moral and educational

welfare of their children. It is from such children that our criminals are made, not from those who attend our schools in any degree of regularity. Everyone here knows that I am only stating the truth when I say this. We have hundreds of Negro parents in this city who are pathetically anxious that their children shall be honest, upright, law abiding and industrious. These parents are not ex-slaves, either, but they are Negroes born since the days of slavery.

"The man who delivers all the express packages in Wilson and collects and accounts for all not prepaid is a Negro man. He has held his present position for twelve years. He could not hold it a day, if he did not have a common school education. I could fill several columns of this paper with examples of Negroes I know who are doing well their part of the world's work, who were born since the days of slavery, who are law-abiding, who are educating their children to be useful citizens, and who are contented and happy. These men give the lie to the loose talk of such men as Blease and his Alexander county friend. But as long as we have such men who will insist upon turning a whole race of people who are the friends of the white race, into mental slavery, it is somebody's public duty to place such facts as I have given above before the world."

SECRETARY DICKINSON ON LYNCH LAW.

Secretary Dickinson of the War Department, in a speech at Atlanta before the Southern Commercial Congress, expressed the opinion that the commercial development of the South can follow only on the suppression of mob violence. He said that because of frequent lawless outbreaks an unjustifiable prejudice against the Southern States exists, not only in the North, but in foreign countries. Such outbreaks, he said, are the result of abnormal conditions produced by the Civil War. Broadly viewed, however, he added, the South would be found to be a land of law and order, and he emphatically urged the immediate necessity of establishing a reverence for and an impartial enforcement of the law as a primary step to the future greatness of the South.

As an ultimate solution of the race problem in the South, Mr. Dickinson suggested the possibility of the voluntary removal of the mass of young Negroes to a country of their own, fostered and guarded by the United States.

"When they grow in wealth and education," said Mr. Dickinson, "and still find themselves confined in their aspirations by insurmountable barriers which bar their social and political progress and deny them the opportunities of citizenship open to all others, an ambition to free themselves from such conditions may, if sustained by a liberal governmental policy, lead to such a movement."

Speaking of mob violence, he said:

"There never was a time in any Southern State in the last thirty years that a Negro could not be speedily and adequately punished for any offense, for the white people controlled absolutely the administration of the law. It does not help us to point out race prejudice and acts of violence to Negroes in the North. No respectable public sentiment justifies such violence there."

CIVIC PRIDE.

A rather belated but still very gratifying discovery seems to have been made in several Southern cities. They have found a considerable number of colored folk possessed of race and civic pride and not only anxious but able to cooperate with white citizens for civic betterment. Under the heading, "A New Light on the Southern White Man's Burden," the Atlanta Constitution tells with enthusiasm the story of a campaign to raise a $600,000 fund among Negroes and whites, for the Young Men's Christian Association.

"The most significant disclosure of an analysis of the campaign," says the Constitution, "is the light it throws upon the capacity of the Negro to respond to influences assuring his good citizenship rather than his instincts toward criminality. From the total of $600,000, $100,000 was to be set aside for the improvement of the branch devoted to the Negroes, and a Chicago philanthropist, Mr. Ben Rosenwald, contributed $25,000 conditioned on the remaining $75,000 being subscribed.

"Of this $100,000, the Negroes were assigned to raise $40,000 in ten days. They did that, and more! At the expiration of the ten-day period they had raised $57,000, in addition to the equity in their present building.

"That did not satisfy them. They hammered, and fine toothcombed, and persisted until finis was written to the campaign, they had pledged the sum of $67,000, or—

"Twenty-seven thousand dollars in excess of the amount required of them! And they are still subscribing!

"The total number of Negroes subscribing is placed at 5,500. The details of their campaign are nothing short of marvelous. The ratio between the white and Negro subscribers, in proportion to population, is about three to one, with the predominance in favor of the Negroes. Their organization was perfect. Their contributions ranged from 25 cents to $1,000.

"The result stands for itself. Astute students of the Negro have emphasized his lack of race consciousness and cohe-

sion as the main premises for misgiving. Both indictments were sweepingly dismissed by the Atlanta campaign.

"The explanation is simple—but portentous. The Negro was assigned a task that assumed citizenship, manhood and the possession of possibilities inhering in both. Too often they that deal with the Negro problem approach the Negro as foreordained to lack of initiative, viciousness, the impulse of the criminal. The Atlanta experiment proves which is the more effectual attitude.

"Should it not hold a lesson for the Southern people?"

The Charlotte (N. C.) Observer relates, although not apropos of the Atlanta experience, the ready response of the colored people in that city: "The mass meeting at which the colored people considered ways and means for doing their part in the progress of Charlotte is not surprising, but is highly gratifying all the same."

The Chattanooga Times takes the Observer's remarks as "a text for a civic appeal to the better elements of the colored population in Chattanooga. Not only in Charlotte, but in other Southern cities intelligent and well-to-do Negroes are organizing to help their white neighbors in the work of city promotion—materially, educationally and morally. As a usual thing in the past the Negro population has been accounted a minus quantity in the equation of city growth and progress. These Charlotte Negroes have had their self-respect aroused and they are going to try to get away from that stigma; they are going to try to convert at least a part of their people into a 'plus' sign, and they can succeed if they will try.

"There are many patriotic Negroes of the kind needed to be found in this city. The Negro who fights gang rule helps himself and his people and at the same time shows himself a progressive citizen."

RACE PREJUDICE.

Rabbi Max Heller, of New Orleans, speaking in a colored church in that city, defined race prejudice in a striking way.

"Let me attempt, for our guidance," he said, "a sound and fair definition of prejudice. I do not call a mere reckless generalization a prejudice. If, from my dealings with the members of this race, that nation, that faith, I arrive whether legitimately or illegitimately, rashly or deliberately, at certain conclusions regarding the national, racial, religious psychology, the forming of such a generalization is not yet prejudice. I have the right to make my observations regarding a class of people, just as I have a right to generalize about any genus or species of plant or animal. It is when I use my generalization—which may be worthless or valuable—so as to deny my fellowman the right to be judged on his own merits; it is when I employ my generalization not as a mere caution against probable foibles, but as a judgment condemning an untried individual, it is, then, that I am guilty of the intellectual laziness, the immature rashness, the cruel injustice of prejudice.

"I am not speaking, of course, of such things as physical prejudice or of that stupid narrowness which bases prejudice upon just one childish instinct, upon the savage notion that everything and everybody must be bad who is not as I am. In the lower order of humanity, among the dregs of population, such prejudice is part and parcel of a general state of savagery. I am speaking of the prejudice of the civilized man who aspires to fair dealing; the core of that prejudice is the immoral habit of judging the individual by the mass, of obsessing one's mind against types and races as if they were completely uniform, of handling a venturesome and unsafe generalization as if it were an iron frame into which must fit every individual whose outward marks place him in that class.

"As far as I can observe, this habit of indiscriminate prejudgment seems everywhere to be on the increase, whether as an incident of the increasing intercourse between races, nations and faiths, whether as a symptom of that growing intellectual indolence which school and stage, newspaper, magazine and novel tend to encourage, whether as the natural accompaniment of accentuated individualism in national and religious unfoldments; possibly, too, in the train of all the greed and sensuous passion that are engendered by materialistic competition.

"I may be called a pessimist for making the observation; but I am merely pointing out the direction of a current that plays against the shores of everlasting human nature; as to the final goal of brotherhood I harbor no misgivings. But the current is on: it is changing the climate for us, if only for a paltry century or two out of the infinitude of time; the question for us, in our span of life, is how shall we stand unswayed in the storm; how shall we hold our ground like men against whatever threatens to unsettle our self-respect or to drag us down altogether?"

The Republican Club of New York discussed race prejudice at a luncheon at which representatives of several races spoke. Mr. Bryce, the British Ambassador, could not be present, but sent a letter in which he said:

"Personally I venture to believe that much of the antagonism we see now need not be permanent, but may be removed by the further development of the material and religious forces which in the past have worked for the sense of human brotherhood. We must not assume that the conditions of our own time, even if they are of long standing, need last forever. When we consider what triumphs religion and philosophy and a higher sense of moral duty have effected in the past in the way of raising and purifying public sentiment, we have no reason to despair either as regards the problems which the relations of the white man and the Negro present in North America or those which have been raised by the migration of some of the Far Eastern races into countries peopled by the whites.

"That the solution of those problems may take many years is not a reason for apathy, much less despair, but rather a reason for setting to work at once to point out how much better it is for each and every nation, and how much more conducive to the peace and welfare of the world, that the narrowness and bitterness which lead men of races that deem themselves superior to despise and often to ill-treat men of other races should be expunged and the feeling of our common humanity strengthened."

SOCIALISM AGAIN.

The New York Call (Socialist) keeps hammering manfuly against color prejudice. Of three or four admirable editorials this month we quote from one entitled "Our Shame."

"The strike of the firemen on the Queen and Crescent Railroad has, according to all reports, been caused by the promotion of Negro firemen.

"It is strikes like this one that reveal the woeful backwardness of the American labor movement. Such a strike would have been impossible if the railway unions were anxious to include all the railway workers in their ranks, without distinction of branch of service or color, for then the railway managements would have found it useless to discriminate in favor of one race or one branch of service as against the others. It is just such strikes as this one that create a feeling of compassion for the colored man, who suffers under a double kind of slavery—wage slavery and color slavery.

"And so long as this will continue, so long as any union discriminates against Negro workers, it will be impossible to rouse against Negro strikebreakers the same feeling of abhorrence as against ordinary or white strikebreakers. For these strikebreakers the unions themselves are responsible, though not necessarily the individual union in the particular trade. All unions must be opened wide to the Negroes on the same conditions as to the white workers if the Negroes are to cease furnishing strikebreakers to the employers."

FOUR GROUNDS FOR COMPLAINT

Mr. James H. Dillard, formerly of Tulane University, Louisiana, speaking in New York on "The Growing South," mentioned four grounds on which he thought the colored people might make "just complaint."

"They have a right to complain of their treatment in the lower courts, which are the main courts for most of their people. It is a shame that less care is taken, less money paid, less thought given to insure justice in these lower courts than in the higher courts.

"Another just ground of complaint is the treatment which they too often receive from the employees of public service corporations, especially from the employees of common carriers, such as ticket sellers and car conductors. I mean the humiliating treatment in the way of gruff words and manner.

"Still another cause of complaint is that in many parts in the South, especially in the rural districts, the colored people are not provided with public schools which are open long enough or have sufficiently competent teachers.

"The fourth complaint is that we are too apt to generalize the Negroes as a mass and judge the whole by the worst types. On the contrary, the colored people of the South should be encouraged to have self-respect and race respect."

THE RACES CONGRESS.

The Pittsburg, Pa., Gazette-Times writes of the Universal Races Congress which will be held this summer:

"The first 'Universal Races Congress' in the history of the world is to meet in London next July. Natives of Europe, Asia, Africa and the Americas will gather to discuss, in the words of the official invitation, 'how prejudices may be removed and friendlier relations established between the Western nations and the other peoples of the earth.' The United States will be represented, among others, by Charles A. Eastman and W. E. DuBois, who will read papers on 'The American Indian' and 'The Negro in America.' Joseph H. Choate and Gen. Horace Porter are included in the list of vice-presidents of the congress.

"Gatherings such as this play no small part in promoting the cause of international peace. Indeed, their influence, though avowedly indirect, is often more potent than that of the innumerable peace congresses which devote their entire time to deploring the horrors of war without suggesting how misunderstandings and causes of irritation are

to be removed or prevented. The most sensible workers for universal peace agree that the numerous international organizations not affiliated with the cause, but formed for the advancement of science or with other laudable purposes in view, are helping greatly to bring about that day when wars shall cease, simply because they enable the intelligent persons of differenet nations to become better acquainted.

"At Brussels is the Central Office of International Institutions, which issues an annual giving information regarding the 200 or more unions, bureaus and congresses that are doing their work across national boundaries. While from 1840 to 1860 there were only 28 international congresses of various kinds, since the latter year there have been about 2,000, and they now average 150 a year.

"Prof. Paul S. Reinsch, of the University of Wisconsin, recently said: 'Through the effective organization of all these international interests there will be created a large number of bonds between the nations which will make war more and more difficult. To tear up all these ties, to interrupt all these normal activities, will seem, as they go on increasing in numbers and power, an unnatural and intolerable proceeding.' If the 'Universal Races Congress' lives up to its name, and if it meets at regular intervals in different countries of the world, it should prove no unimportant factor in hastening the era of universal good feeling that will make war more difficult, if not impossible."

BALANCING APPOINTMENTS.

The Vicksburg, Miss., Herald takes a philosophical view of the appointment of colored men to office. Two such appointments were made one day, but the Herald noted the next day a Washington dispatch to the Memphis News-Scimitar to this effect:

"Senator Percy discussed this morning with President Taft some matters of local interest to Mississippi. He had the satisfaction of learning that several Negro postmasters in the State will be removed and white men appointed."

The Herald continues: "When President Taft announced, in substance, that there would be no more appointments, or reappointments, of Negroes in Southern offices, the Herald remarked that this was as much as the South could ask, in reason. Of course, it would be best to have it a 'white man's government' in all its departments and degrees. This is, however, largely a theory outside of the South. But departure from the theory in the North, or even at Washington, is of relatively minor consequence."

¶ The Des Moines, Ia., Register-Leader quotes at length a "Southern Senator" on the social complications that must arise from the appointment of colored men to high office in Washington. There is a bewildering recital of matters of precedence and calling cards, whereupon the Register-Leader observes it is easy to see that the significance of this is not as it affects the new Attorney-General. "That a Senator of the United States should accept social standing as a test of fitness for the public service is the really important thing.

"Not many will interest themselves in this particular case. But we may rest assured that the proscription once recognized will not be limited to members of another race. In the end it will be a sufficient objection to the purest bred Caucasian that he does not fit into the social situation."

¶ "The 'Jim Crow' bill introduced in the House at Lincoln by a Gage County Democrat should be promptly defeated," says the Omaha Bee. "The number of Negroes in Nebraska is small in proportion to population. Its colored people are industrious and law abiding, as a rule, many of them being property owners and taxpayers, and there is no demand, irrespective of race or color, for imposing such discrimination upon them."

¶ "Major" Vardman is campaigning for the United States Senatorship in Mississippi. His platform includes the observance of the Golden Rule and the subjugation of the Negro. "If there were more of the Golden Rule and less of the rule of gold," he said, "we should not need such a big navy." Blending happily with this aphorism there occurs in the same speech: "The most illiterate white man is better equipped to understand the scheme of this government and to vote intelligently to perpetuate it than any Negro."

¶ The colored citizens of Atlanta have had the pleasure last month of addresses from President Taft and Colonel Roosevelt. The President said if Negroes made themselves useful they would be valued, but they must not hang around saloons wasting time. His speech was marked by one enlivening incident.

"The secret of the solution of the problem of the South," he said, "is education, primary and industrial."

Voice from the Floor: "We don't get it."

Colonel Roosevelt in his address warned the colored people not to become conceited. "It would be the very worst thing that could happen to you," he said!

THE N. A. A. C. P.

The Third Annual Conference of the National Association for the Advancement of Colored People will take place in Park Street Church, Boston, on Thursday and Friday, March 30 and 31, 1911. The following programme will be carried out:

THURSDAY, MARCH 30.

Afternoon Session:
2:30 o'clock.

Violations of Property Rights.

Chairman: Mr. Moorfield Storey.
Speakers: Mr. Oswald Garrison Villard, Dr W. E. B. DuBois, Rabbi Charles Fleischer, Mr. R. R. Wright, Jr., and Miss Adelene Moffat.

Evening Session:
8 o'clock.

Violations of Labor Rights and Peonage.
Federal Aid to Education.

Chairman: Hon. Albert E. Pillsbury.
Speakers: Mr. John E. Milholland, Rev. John Haynes Holmes, Mr. L. M. Hershaw, Mrs. Mary Church Terrell, and Mrs. Florence Kelley.

FRIDAY, MARCH 31.

Morning Session:
10 o'clock.

Executive Session:
Business and Credentials.

Evening Session:
8 o'clock.

Segregation and Ultimate Effects of Race Discrimination.

Chairman: Mr. Moorfield Storey.
Speakers: Hon. Charles J. Bonaparte, ex-United States Attorney General; Justice Wendell Phillips Stafford, of the Supreme Court of the District of Columbia: Rabbi Stephen S. Wise, of the Free Synagogue, New York.

The Department of Publicity and Research makes the following report of activities from September 1, 1910, to April 1, 1911:

Lectures have been delivered as follows:

New York and vicinity, eighteen:
Bethel Church
St. Mark's Church (3)
Republican Club
Stillman House
Socialist Local Number Seven
Lincoln Centre
Ethical Culture Hall (2)
Cosmopolitan Club
Concord Baptist Church
Clinton Hall
Bedford Reformatory (2)
Paterson
Montclair
Newark.

The East, thirteen:
Southold, L. I.
Boston:
Ford Hall
Twentieth Century Club
Shaw House
Cambridge
Park Street Church.
Greenacre, Me.
Sea Isle City, N. J.
Ocean Grove, N. J.
Atlantic City, N. J.
West Chester, Pa.
House of Refuge, Pa.
Philadelphia,
N. A. A. C. P. Meeting
Settlement Workers.

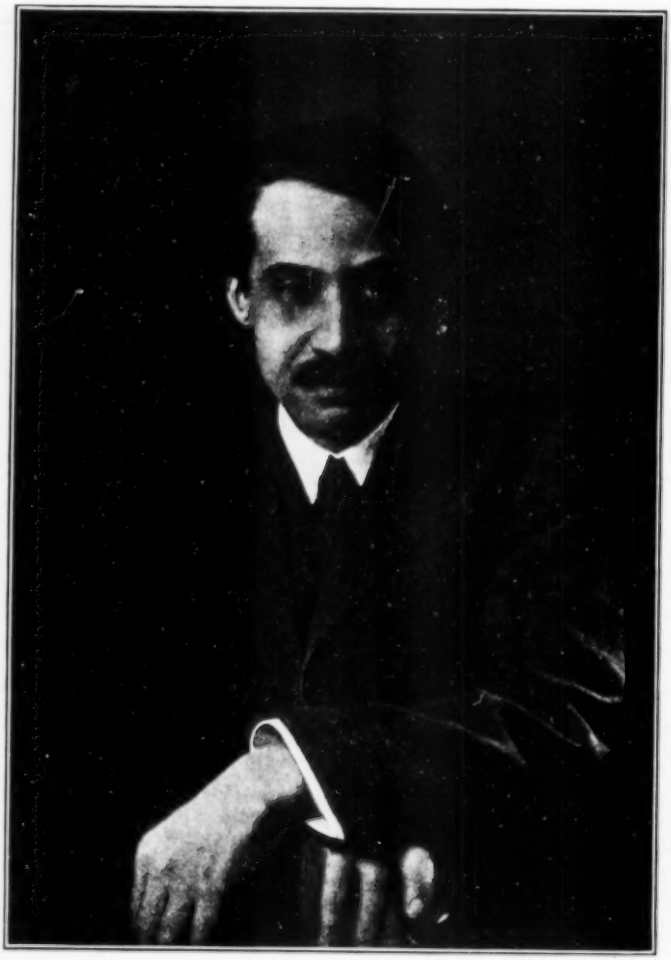
The West, twenty:
Buffalo, N. Y.
Oberlin, O. (5)
Toledo, O.
Cleveland, O.
Columbus, O.,
Baptist Church
Ohio State University
Xenia, O.
Wilberforce University
Detroit, Mich.,
Y. M. C. A.
Universalist Church
Woman's Club
Steubenville, O.
Chicago,
Ethical Culture Society
Ann Arbor, Mich.
Indianapolis, Ind.
Big Rapids, Mich.

The South, six:
Washington, D. C.
Durham, N. C. (3)
Atlanta,
Bethel Church
Atlanta Baptist College.

Of these fifty-eight lectures, twenty-three were to white audiences, twenty-five to colored audiences and ten to mixed audiences. The hearers aggregated 21,000 persons.

Five magazine articles have been placed, six letters to newspapers and three articles for press associations.

The correspondence of the office has involved the writing of 2,949 letters.



William Stanley Braithwaite

Resurrection

Written for THE CRISIS by WILLIAM STANLEY BRAITHWAITE.

Lo! winter held the earth in its dark strife,
Scarred Nature's beauty, hushed its pulse of life;
Now, through her trembling bosom, mystic breath
Blows the eternal lilies in the fields of death.

William Stanley Braithwaite was born in Boston December 6, 1878. He left school at the age of twelve and started to learn the compositor's trade at the press of Ginn & Company. On account of ill health, he had to give this up, and there followed four or five years of odd jobs, "such as a lad—a colored lad—might find to do," as Mr. Braithwaite quietly puts it.

After managing a little bookstore in Newport and working in a club, the vision of the poet proved too alluring to be longer resisted. At the age of twenty-four he therefore began his literary career. In 1904 came his sad-covered little book, "Lyrics of Life and Love," with its first low cry of a freed soul:

I am glad day long for the gift of song,
For time and change and sorrow;
For the sunset wings and the world-end things
Which hang on the edge of to-morrow.

I am glad for my heart whose gates apart
Are the entrance-place of wonders,
Where dreams come in from the rush and din
Like sheep from the rains and thunders.

Two years later Mr. Braithwaite began his first great life work—a survey and evaluation of English poetry from 1557 to 1910. Three volumes of these splendidly conceived anthologies have appeared—the "Book of Elizabethan Verse" (1906), the "Book of Georgean Verse" (1908), and the "Book of Restoration Verse" (1909). The last volume, the "Book of Victorian Verse," completing the series, will appear this year.

Besides these volumes Mr. Braithwaite has issued the "House of Falling Leaves," and will publish soon "New England Poems and Lyrics," a river anthology and a volume of essays.

Mr. Braithwaite's art is characterized by care, restraint and exquisite taste. He marks the rise of Negro American letters above the mere bonds of race into the universal brotherhood.

EDITORIAL

EASTER.

THE land lay smiling in spring splendor, heavy with verdure, gleaming with glad sunshine. Athwart it fell the dark shadow of a toiling man; he was great of limb and black, thick of countenance and hard-haired. His face was half-hopeless, half-vacant, with only a faint gleam of something dead and awakening deep in his deep-set eyes. His feet were chained, his neck yoked and his body scarred. They that had driven him and ridden and thrust him threateningly through the thick forest were now afraid of him. They feared the reproach of his dumb, low-burning eyes. They feared the half-articulate sounds from his moving lips, and saw with terror the slow, steady growth of his body, that great, black, undying body. So they took council together to kill him—lying to his ears, crucifying his soul, until he, bent and bowed and heavy with his own weakness, fell and lay his mighty length in stupor along the earth. And the earth trembled.

Sweating and deep of breath the pale-faced murderers worked and delved, digging a cavernous grave and walling it with Oppression. Then shame-faced, yet grim, they turned northward. At daybreak they stood upon the hills of God with faces white and good, crying: "Come, O brothers, Northern brothers, the Thing that hindered our love is dead, dead, long dead." The brothers of the North came trooping, oily tongued, unctious and rich. Yet they of the North and South looked not each other in the eye, but slunk along false-smiling.

One timid one said:

"O Brother South—I hear chains."

But the South answered:

"Nay, that is the chiming of Negro school bells."

Yet another, quibbling, found his mouth:

"Did the Thing—die—happy?"

The South choked and muttered:

"Happy—so happy—and praising his—Master, and his Best Friends."

"But, Brother, your hands are bloody," quavered a third.

"The blood of the offering burned at the stake for the culture and supremacy of the White Race."

Then hastily the South said in chorus as if to forestall reply:

"See where we have laid Him," and they pointed to that grave, walled with Oppression.

But suddenly the World was wings and the voice of the Angel of the Resurrection beat like a mighty wind athwart their ears, crying:

"He is not here—He is risen."

Risen above half his ignorance; risen to more than six hundred millions of property; risen to a new literature and the faint glimmering of a new Art; risen to a dawning determination to be free; risen to a newer and greater ideal of Humanity than the world has known. RISEN!

WRITERS.

THE death of Frances Watkins Harper calls our attention to the literature of American Negroes. Mrs. Harper was born in Baltimore in 1825. Her active life, beginning with her first published book of poems, covered over sixty years of stirring history, from the Compromise of 1850 down to Mr. Taft's inaugural address. She was associated with all the great leaders of the abolition cause and has lectured to hundreds of audiences throughout the land.

It is, however, for her attempts to forward literature among colored people that Frances Harper deserves most to be remembered. She was not a great singer, but she had some sense of song; she was not a great writer, but she wrote much worth reading. She was, above all, sincere. She took

her writing soberly and earnestly; she gave her life to it, and it gave her fair support. She was a worthy member of that dynasty, beginning with dark Phyllis in 1773 and coming on down past David Walker, Wells Brown, Nell, Whitman and Williams, down to Dunbar, Chesnutt and Braithwaite of our day.

To the young colored American Frances Harper leaves a lesson. Here is a nation whose soul is still dumb, yet big with feeling, song and story. What are we doing to develop writers to express this wealth of emotion fitly? Very little. We have among ten millions to-day one poet, one novelist and two or three recognized writers of articles and essays. That is all.

Here is a tremendous field for improvement, and if in the next six months THE CRISIS receives the same remarkable encouragement as in the past we hope to have ready for the beginning of our second year's work a matured plan for encouraging young writers to follow the hallowed footsteps of Frances Watkins Harper.

A FRIEND.

IT HAS become the fashion to hail every Southern white man as a prodigy of liberality if he shows the slightest signs of bursting his shell of provincial prejudice. The result is that the colored man has so many Southern "friends" to-day that he often prays devoutly for deliverance.

Now and then, however, he finds hidden behind the well-advertised and widely paid and petted prophets of the "new dispensation" a genuine man who has gone his way and done his work and stood before his God according to the Golden Rule.

Such a man is George Williams Walker, of Augusta. He is almost unknown. He has not been exploited in Northern newspapers, nor exhibited on Pullman trains trailing through the South, but for twenty-seven years he has done his day's work like a man. When in his youth they would send him to the black man in Africa, he said quietly, "I will work with the black man here!" His family was horrified, his sweetheart jilted him and his friends dropped him. Yet he founded a Negro school and taught it. He did not teach at long distance, fearing the souls he loved lest their dark bodies soil him by "social inequality"—he became the friend of hundreds and thousands of Negroes.

The shadow of death is to-day creeping toward this brave, good man, but he cannot die. He is immortal, and the black folk of Augusta recently arose and came to him silently with gifts and low words, and he said in reply: "But yesterday with trembling hands I displayed to my expectant eyes the handsome gift. I assure you, dear friends, I had no need of such a token to know the high esteem of my constituency. I saw it in their actions—felt it in their words." This he wrote to a black woman, and he called her "Miss Jackson." Wherefore the chivalrous white South casts him out.

THE TRUTH.

THERE is to-day a tendency among colored people and among their earnest friends to tell the half-truth concerning the situation of the colored people and to condemn those who seek to tell the whole truth. Such people rightly herald the recent peonage decision of the Supreme Court, they commend the saving of Pink Franklin's life, they point to many other instances of help and good will on the part of Southern whites.

These things are true and deserve wide currency; to conceal or neglect them would be wrong. But they are not the whole truth, and when by silence or intimation the world is given to believe by such well-meaning persons that they are the whole truth, a great and dangerous injustice is perpetrated. With the peonage decision we must not forget the shame of the Berea decision; with the saving of one life we cannot forget the widespread and crying injustice of Southern courts and methods of punishment; with the fact of the rise here and there of Southern white friends of the black men, it is a dangerous falsehood to overlook the tireless and daily assaults

of enemies of humanity like Judge Harris Dickson.

But where is the harm? many think. If we tell the good things, will not the good things multiply and the hateful things die? No. It is a dangerous thing to dally with the truth. Some of the greatest catastrophes in history have come because the mass of men have been deceived and misled as to the truth of conditions by timid, well-meaning persons, who, knowing the awful facts, suppressed them systematically and spread the sweet and gentle lie.

There are friends of black folk in this land. There is continual advance in human sympathy. There is an awakening in the white South on the race problem. All that is true. It is also true that the Negro American to-day faces the crisis of his career; race prejudice is rampant and is successfully overcoming humanitarianism in many lines, and the determination of the dominant South to beat the black man to his knees, to make him a docile ignorant beast of burden, was never stronger than to-day. This is the truth. Let us tell the truth, unpleasant though it be, and through the truth seek freedom. There is no other way.

SMITH JONES.

A CURIOUS thing happened at Harvard last fall. A boy walked from Mississippi and sought to enter the college because he wanted to learn to write.

"Certainly. Why not?" asks the reader.

Well—he was black.

"Oh," says the reader, as the dean of the college said, "why didn't he go to an industrial school?"

"Because," said Smith Jones, "I want to study literature and become a poet."

"Why not become a carpenter?"

"Because I don't want to."

"Is not a trade honorable?"

"Yes; but the trade I want is writing in numbers."

"But can you write?"

Now, the strange thing is that Smith Jones has the gift of song.

"My song floats softly up to thee," he sings to Ethiopia in verses that halt yet have the feel of poetry—not that song is to be compared with potatoes—for potatoes are the end of song (or is song the end of potatoes?). At any rate, why shouldn't such a boy be heralded, pushed onward and encouraged? He aspires. Why does not America cry Hurrah! The reason lies deep, but the reason is there, and it exercises itself again and again. "There is one place in this land for black men. We want no exceptions. Exceptions make the Negro problem." Curious. How like to well-known echoes of the past. How like, too, sounds Smith Jones' life; he was born in a Mississippi cotton field; he supported his mother, sent his sister to school. Then at last came his chance. He got to Louisville and worked at service. Then he printed his Ode to Ethiopia and came to Indianapolis. There the Star published his Ode to the Soldiers' and Sailors' Monument which James Whitcomb Riley and other writers praised. Yet when they saw the black face of the poet they sighed. It was no use to try there, so the black boy started for Harvard with thirty-four cents in his pocket and a bundle of Odes to Ethiopia! He rode on engines, skulked, starved and walked, and finally was arrested in Worcester, Mass., a dirty, black, red-eyed vagabond, and sent to the workhouse. "I am a poet," he protested, "not a tramp;" but the guard dropped his letter to the editors in the waste paper basket and grinned. Finally, on a dark night he came to Harvard Square. He saw its dim trees and scattered buildings and, venturing in the yard, was promptly arrested again and clapped into jail. Oh! our brave and efficient police!

This time his judge was a man. While his jailers were proving beyond peradventure that any man whose whole luggage consisted of a bag of poems was either a vagabond or a fool, the judge was reading his poems. So he went free, "on probation." At last a man came forward and put Jones into the Boston Latin School, where he is now preparing for Harvard.

Leaving It to the South

By

CHARLES EDWARD RUSSELL

SIX representative Southern men sat talking one day in a lawyer's office in Atlanta. They were talking about the race problem. With no intention of jocularity I may say that to one that knows the South as it is to mention their subject is quite superfluous. It is enough to say that they were Southerners, and they were talking. That would usually mean that they were talking about the one great overshadowing issue.

I listened, hoping for enlightenment. These were university men; all but one (though Southern born) were from great Northern universities, Harvard, Yale, Princeton; all were lawyers and of standing in their profession. Here, I said, I shall find the best Southern thought on this tangled monster.

Each had a solution to offer or to favor. One advocated deportation. The government, he said, should charter enough steamships to take all the Negroes from America, land them in Africa and leave them there.

To this all the others had strong objections. They pointed out that the expense would be enormous and that to secure the necessary appropriation would be almost impossible. They seemed also to think that this suggestion was weak and womanish and I gathered that its advocate was regarded as a rather foolish person. It happened that he was the Southern university man, but doubtless that was a mere coincidence.

The next man thought that the problem was working itself out in a satisfactory way without further legislation. He took from his pocket a paper of statistics showing comparatively by years the increase of tuberculosis and pulmonary complaints among the Negroes, and read these to a deeply interested audience. He had added many calculations of his own as to the probable progress of these diseases and seemed to prove that at the existing rates of increase the Negroes would in so many years be reduced to inconsiderable numbers and in so many more would be extinct.

It was also suggested that the increased use of cocaine among the Negroes would greatly hasten this result and there was considerable information adduced on this point. It seemed that the cocaine habit was spreading rapidly. There was a suggested question whether the State had done well to abolish liquor selling, but the general opinion was that the advantages outweighed any possible disadvantages. Someone observed that there was a marked decline in the average physical condition of the Negroes, and this was taken as indicating that in all probability tuberculosis or some other form of disease would solve the problem.

I did not hear any of the gentlemen at any time say anything to indicate a belief that the South or the country owed any duty to the Negroes except to get rid of them. I have never heard any Southerner of this order make any such admission nor concede that the Negroes had any right to education or citizenship or a fair chance in life. A suggestion to that effect has usually been regarded as absurd, lunatic or incomprehensible. The Negro, in my observation, is regarded basically as a wilful and hateful intruder whose presence is by all men rightfully resented.

Now the men that I listened to in the lawyer's office were without exception good men. They were able, intelligent and honest; on any other subject in the world they were reasonable and just; toward all other persons but Negro persons they were kindly, generous and charitable. I think all were professing Christians, and I know all were of irreproachable characters. To relieve the unfortunate of their own color they would at all times do most generous things, and at any news of any great disaster among their own people they were moved with genuine pity. Yet they would learn with satisfaction of the progress of disease among colored persons and talk coldbloodedly of the relative merits of cocaine and consumption in reducing the Negro population.

A short time before, seated in the buffet car of a Southern Pacific express from New Orleans, I had heard men of a coarser type talking about the Galveston flood. One of them, a Galveston man, said that the militia shot a large number of Negroes for alleged looting, but that not five per cent. of the men shot were looters or had any idea of theft. He said:

"It was too good a chance to kill niggers and the boys couldn't let it go by."

I thought this was some hideous form of jesting and expected to see the company so accept it. But his hearers only nodded their heads with an apparent sense of understanding, and I saw that what was alleged to have happened at Galveston, whether true or not, represented a feeling widespread and genuine among the whites and that what this signified was the explanation of many other bloody records besides those of Galveston.

Nothing could be farther from my thought than to intimate that these two incidents, taken from a full sheaf of observations and travels through the South, reveal the ideas of all Southerners. I do not know that they represent the ideas of a majority of Southerners. I do know that many men of the South would instantly repudiate and resent them as barbarous and cruel. But I also know that whatever might be the numerical division on this question the feeling of intense, blind, passionate hatred that prompted these expressions and made them natural and unpremeditated is the identical feeling that seems more and more to direct the policy of the Southern States.

It may not be in all respects the feeling of the majority, but it is certainly the feeling of those that make the laws and direct the government; and as long as that is the fact all those that believe in democracy, liberty and equality need no other inspiration to protest. Here is enough of an issue to engage their utmost sympathies and assistance if they are sincere.

As to the fact that these are the dominant ideas, I need cite only the savage policy of the Southern States toward Negro education, the appalling figures of Negro illiteracy, the apparent purpose to obliterate the Negro schools, the unconstitutional laws by which the Negro has been deprived of his citizenship, the horrors of the "jim-crow" cars on the railroads, the steady increase of the ban laid upon the Negro workingman, the increasing dangers in which the Negro at the South leads his life, the increasing perversion of justice, the increase of practical anarchy at the South so far as the relations of whites and Negroes are concerned. All of these perilous manifestations and many others are obviously the fruits of such feelings as the six lawyers indicated when they discussed consumption and cocaine as relative means of grace.

I put aside, for the time being, the graver consideration of the effects of these things upon the Negro victims: I look now merely at their effect upon the dominant whites of the South. I protest that for their own sakes the white people of the South cannot afford to let this downward drift go farther. Here is a vast white population whose controlling thought at all times is hatred. Neither an individual nor a population can afford to indulge in that most deadly luxury. Men are not so constituted. Invariably the hater fares worse than the hated. It is an absolute and certain law of life.

If this blind and essentially brutal passion of hatred that animates the whites toward the Negroes of the South and daily increases is not to have dreadful results it will reverse all the lessons of history. If there be any one thing that the experience of mankind has so far demonstrated it is that nations must pay on the nail. If they tolerate ignorance they must pay the penalty in crime; if they sow injustice they will reap wrong; if they indulge in oppression they will insure disaster. These things are inevitable.

For years I have been accustomed to hear Northern men say of the race problem that it is a Southern question and should be left to the South. "The Southern people understand the Negro: they know how to deal with him. They should be let alone with their own affairs." This, I think, represents the average sentiment among the educated classes of the North.

Exactly the same comments were once made at the North about slavery.

With infinitely more reason one might have said the same thing of the nobles of the old régime in France before 1789. They understood the peasants; they best knew how to deal with the issue; it was their affair. Yet when that pyramid of wrong heaped upon wrong finally collapsed how clear before the world was revealed the fact that the nobles had not understood the peasants, that they had not known best how to deal with the issue, that it was not their affair, but the affair of civilization. Instead of being "the best judges of the situation because they were on the ground," a homespun printer far off in Philadelphia could have taught wisdom about it they never dreamed of.

It is so now in the South. Prejudice and passion are the worst possible instructors. The people of the South, or many of them, do not seem able to see that eternal verities are not to be altered to suit inherited prejudices, that justice is still justice, men are still men, right is still right, and that the moment we attempt to make distinctions and differences about the status of men before the law we throw down the whole structure of civilization that has been reared through so many years at so great a cost.

The nation cannot endure half with rights and half with none any more than it could endure half slave and half free. It is not merely the black disgrace before the world of an enlightened country that plays these sorry tricks upon a de-

fenceless minority of its people. There is also the other fact that whenever the rights of one man are destroyed the rights of all men are impaired. Every time justice has been perverted to wreak popular prejudice on a colored man the whole system of justice has been weakened for everybody. Organized society will not stand such strains. What the South is really doing is to create a kind of anarchy certain to react upon its creators. You cannot deliberately foster ignorance and lawlessness without paying the price.

I have heard certain Americans speak with a curious bias about all these things. They seem to think that by some ethical jugglery we have a duty to educate the Filipinos but none to educate American Negroes: that the Hawaiians have rights but Negroes have none: that we should deal justly with Porto Ricans but have no obligations of justice toward native colored men. We forced ourselves upon the Filipinos without their consent. We are therefore obliged to give them schools and justice. We dragged the Negroes in chains from Africa, therefore we are under no obligation to give them anything except odd kicks and monstrous injustice. Would not that be an extraordinary conception of ethics?

It is in no spirit of hostility toward the people of the South that we protest against all this. Those that protest are moved as much in the interest of the South as of the rest of the country—at least as much. Before the war Southern slave owners looked upon the Abolitionists as their worst enemies. It is now perfectly clear that the Abolitionists were the best friends the South ever had, for they wished to remove from the Southern people an absolutely fatal blight. It is the same way to-day. Those that insist upon justice and opportunity for the Negro are the South's best friends, and it has no enemies worse than the complacent, comfortable and indifferent Northerner that being confronted with the growing menace of this issue says: "Leave it to the South. The South understands the Negro and knows what is best to do."

Color Hysteria

By

OSWALD GARRISON VILLARD

THE approval of the Japanese treaty without an outburst of race hatred on the Pacific Coast is the more remarkable because a wave of hysteria on the color question seems to be sweeping over the entire country. Whichever way one turns it is to be found, and it has become a pleasing sport with some newspapers to "feature" every item into which the word Negro can be introduced. Particularly is this true if it relates in any way to sane and proper intercourse between the races.

Thus an eminent Columbia University professor and his wife, who were planning a suffrage meeting in their apartment, find themselves the victims of most trying notoriety because they were willing to oblige the woman suffrage party by having both white and colored listeners to the speeches. Of course, this was not the whole crime: after the speeches, cups of tea were to be handed about and that, of course, was unforgivable. The landlord, being frightened by newspaper publications, threatened an injunction—with the result that the old fiction about a man's home being his castle disappears. It is lucky that Dumas and other eminent foreigners with colored blood in their veins are not alive and willing to visit our shores; they, too, would be ostracized socially.

But nothing quite so wicked as has recently happened in New Orleans has as yet disgraced the North. We refer to the case of the young woman who was recently killed by a street car, and of her family. She was described in a newspaper account of the accident as a "colored" woman. It being a crime in Louisiana to say that any white person has Negro blood, satisfaction was demanded, when a search of the records showed that some generations back there was colored blood in the family. At once a bill of attainder was passed upon the whole connection. The happy marriage of a sister is broken up, the husband suing for a divorce, since marriage or concubinage between the races is forbidden by law. A brother, a senior in a white school, is forced into a black one, and the whole family is set apart precisely as if afflicted by leprosy and with the same amount of hysteria that

attends the discovery of a leprosy case here in New York.

Next, New Orleans is shocked to know that a Confederate veteran participating in the unveiling of a statue to Jefferson Davis is partly of Negro blood and partly white. Thereupon it was given out that there would be a careful overhauling of the records, with a view to seeing just how many persons have a one-sixteenth or one-thirty-second portion of Negro blood in their veins. But we hazard a guess that it will not go very far. When a similar one was undertaken in a parish near New Orleans there were made such discoveries that a fortunate fire destroyed the records of births, deaths and marriages. One is tempted to wish that a healing torch might be applied to the New Orleans records.

Now, the persons cast out in that city were precisely the same the day after the discovery as before. They were presumably gentle and good-mannered, and it is known that they were well educated in fashionable schools. Doubtless they had attained the social position they occupied by reason of worth. Now all that is changed. What they personally are or what they may have accomplished goes for naught. Upon them is placed a stigma for life. Were segregation in force in New Orleans as planned in Richmond and Baltimore, they would have to move within the Pale. They would be told that aspirations and ideals must go by the board with all their friendships of generations — because years back some perhaps charming and brilliant Creole was married to one of their name. The stigma that part of America would place is upon the blood; no foul disease with its blood taint is comparable. There is in this black blood something so terrible that some would throw overboard every bit of Christianity in dealing with it and make a mockery of glib church-words about the brotherhood of man and the teachings of the Saviour.

Does any one wonder if the Negro in America is baffled and appalled at the situation in which he finds himself? He is condemned for low associations. If he seeks the elevating influences of better ones, they are denied him. He is accused of frequenting vile theatres only; every decent one is closed to him, and every good music hall. If a picture-show is opened for him, he may be set upon by a mob and stoned, as at Fort Worth this very day. In many a Southern city, the public library closes its doors in his face and refuses him the books of his own authors—Du Bois, Washington, Chesnutt, Dunbar, and the rest. If his wife is in need of a Pullman berth to reach her destination, it is refused her, though she may be physically unable to travel in a day coach—a Mississippi court has just given a woman heavy damages against the Pullman Company, because she traveled in a Pullman which also harbored several colored bishops!

Mr. Washington has gone up and down the country with the approval of white men of all sections, urging the Negro to buy farms and houses. But if he displeases his white neighbors, in many States, a shotgun invalidates his title to his land. And if he buys a fine house on a good street, in Baltimore, the law is hard on his heels. Even in Seattle they tried—but in vain—to declare that a colored man could not buy a house where he could bring up his children in decent surroundings.

And so we are trying in this democracy the impossible experiment of establishing a caste, as in India. The rigors of the Russian Pale are to go with it. Men and women are to live apart, with the finger of scorn upon them if they walk out of their district. They are to be denied freedom of property; the right to move about freely, the right to proper amusement. The right to say how and where their children shall be educated and by whom, is to be taken away, as well as all voice and participation in their government. Taxes they must pay, but no words of theirs as to how the proceeds shall be expended are to be tolerated.

What incentive remains? What colored man is to be blamed, if, despairing, he denounces those leaders who urge him to be law-abiding and useful and industrious and decides to live for the moment only, particularly if he sees those who would battle for the simple rights that are his as an American citizen denounced by the prejudiced and the blind as desiring the destruction of the dominant race? Alas! that everyone does not see that the real enemies of white supremacy are those who would make it synonymous with selfishness, cruelty, oppression and wicked injustice.

TALKS ABOUT WOMEN

NUMBER FIVE

By Mrs. JOHN E. MILHOLLAND

Fifteen or more years ago, before women were so anxious to go into the professional, business or commercial world, a few old-fashioned ones, eager to do something to solve the ever-perplexing domestic problem, started a school for "home economy." The idea was to have a place where girls wishing to become trained domestics might get proper instruction under a good teacher. Outside of the originators of the plan it seemed impossible to get any one interested. The home-loving women refused to co-operate, the girls that were expected to flock for instruction did not come, and so this very excellent scheme was abandoned.

Later on, however, the public schools took up this idea, and at present Domestic Science is a regular department in all the larger schools. It seems a much-needed reform, but even done in this way it does not reach the masses as it should and training schools in connection with all churches would, it seems to me, be a good idea. Here girls having a taste for domestic labor could be taught properly. There should be cooking, plain laundry and waiting departments, and those having served a certain apprenticeship in any one special course should be graduated with a proper diploma for excellence just the same as for the study in any other profession. For, after all, the dignity of household labor is the only thing by which it can be raised to such a standard that our better class of American girls will consider it.

Abroad, where girls of intelligence and education go in for a domestic life, there is no thought of that occupation being below the standard of any other work or skilled labor. Indeed, in England, for instance, these girls consider themselves far superior socially to those working in factories or shops. However that may be in these countries, there is no "Servant Problem," and may not this be true, because, instead of being looked upon as a haven for untrained and unskilled labor of every sort and condition, it is there looked upon as legitimate work for which a girl must be properly trained. She is then quite as much a part of her social world as is any other working woman of good standing.

When the advantages of domestic work are considered the wonder is that more American women do not properly equip themselves for such a life! To be a thoroughly competent cook, waitress or maid means better pay, more comfort and far superior surroundings than to be a shopgirl or do work in a factory—the one advantage here being, perhaps, a little more liberty regarding time. When this sort of labor is put on a purely business basis, when mistress and maid have a fuller and better understanding of each other, when the hours of labor can be better arranged, then let us hope our young women—colored and white—will feel that if they have a taste for domestic service they may go into it without thinking, as they now do, that they are losing their social standing among their own set. In any case, this is a foolish thought, for all honest labor, domestic or otherwise, is honorable and should be always so considered.

One of the most striking illustrations of what can be done by a strong desire for a home and home ties is shown in the life of Dinah Watts Pace, a colored woman of over fifty, who has devoted her life to making a home for homeless boys and girls. Mrs. Pace was educated at Atlanta University, and came to Covington, Ga., when about twenty to teach school. She had a big, motherly heart and began to take into her cabin an occasional stray or lost youngster. It soon became known that the young teacher kept open house for the lonely or homeless children, and very soon there were more children than rooms. Nothing frightened this devoted worker and lover of her race. She taught every one of her adopted children to work in the home—the boys as well as the girls—the boys doing the heavier, the girls the lighter duties. Later on by their united efforts a few acres of land were bought. A friend donated money for a very modest house, and the family was added to from time to time. It is over twenty years now since Mrs. Pace kept "open house," and during that time she has raised and sent out into the worlá about 200 children all equipped in some way to earn a living. All this has been done with very little money, but chiefly by a desire to make a home life for these helpless and homeless children of her own race. She has most certainly succeeded, for in teaching to them the dignity of labor in the home she has given them an inheritance they cannot lose, no matter how high up any of them may yet rise in the affairs of state.

THE BURDEN

COLORED MEN LYNCHED WITHOUT TRIAL.

1885.....	78	1898.....	102
1886.....	71	1899.....	84
1887.....	80	1900.....	107
1888.....	95	1901.....	107
1889.....	95	1902.....	86
1890.....	90	1903.....	86
1891.....	121	1904.....	83
1892.....	155	1905.....	61
1893.....	154	1906.....	64
1894.....	134	1907.....	60
1895.....	112	1908.....	93
1896.....	80	1909.....	73
1897.....	122	1910.....	65

Total.....2,458

FROM CORNELL.

Ezra Cornell's object is still expressed in the seal of the university: "I would found an institution where any person might obtain instruction in any subject."

* * * * *

Four years ago a *person* who wished instruction made application before arriving here for accommodation in the dormitory for female *persons*. The officials in charge of the building found out that the applicant, although not more heavily pigmented than the average resident, belonged to a type of persons known as colored. Shortly after the father of this girl received a curt note containing his deposit and informing him that it was a cruel imposition not to have said that she was a Negro. He replied that he was not so sure about his daughter's race, but that he did know she was a woman and that, according to the Cornell University Register, "the dormitories for women students are Sage College and Sage Cottage."

Last year two women students who had grown tired of climbing the hill or getting half-frozen waiting for the street cars wished to obtain rooms nearer to the university. The only place where they could even dare apply was Sage College. Here the Dean informed them that while she herself had no objection to letting them draw for rooms, some of the other occupants of the building would make it very unpleasant for them. These women were therefore obliged to go back this year to the Negro quarter in the lower part of the town; to hurry back and forth to their meals; to waste in going up and down much time and energy that they ought to spend in assimilating the instruction that is given them; to pay more for carfare and living expenses than women in better pecuniary circumstances.

Is this the way that Mr. Cornell's idea is being carried out? Is this the way that Goldwin Smith's memory is honored and respected? Does Andrew D. White approve of this state of affairs?

* * * * *

The authorities of the university also have their part in keeping alive the Cornell spirit. The man who asked whether Niggers ate in a public refectory now sits in an instructor's chair in Goldwin Smith Hall. My own experience with professors would not justify the columns of editorials on "the gap between professors and undergraduates" which recently appeared in the Sun. But how would this man behave to a Nigger who went into his class? A university is a place where Truth is sought and taught—broad, universal, all-pervading Truth. It is the last place on earth to foster narrow, racial, personal prejudices. If one instructor does not like Niggers, another may despise Chinese, a third may hate Jews, and a fourth may have no use for anybody but himself, as the Sun seems to think. Then what becomes of the instruction for *any* person? This is not the type of teachers that Cornell began with. These are not the men who make sacrifices in order to do things for others. A man who has strong racial or class antipathies is bound to show them. And if he has to train minds and shape character! Such a man can never be a teacher in a cosmopolitan, democratic university.—James B. Clark, '12, in the Cornell University Era.

"LOWNESS."

On March 2 a little white girl, eight years of age, was brought before the Children's Court of New York on the charge of improper guardianship. The evidence proved that the child was living in a tenement home under the care of a black woman who had been a mother to her since her own white mother had deserted her seven years before. The child was happy amid her surroundings, she was neatly dressed and there was no word of complaint against the woman who had reared her; nevertheless, by order of the court, she was placed in the charge of a probation officer, who at once removed her from her home. Her colored mother by adoption, the mother who had fed and clothed her, had given her pretty playthings, had trained her in sweet and virtuous ways,

might not have her devotion recognized by a single hour's further companionship. If the child looks pretty enough she may be adopted by a white woman, but pending that time she must remain in an institution, not in the home that has sheltered her throughout her life.

"They act as though we colored people were not human," the black woman said when she left the court.

"The Negroes, you know, are so low," the probation officer remarked when an onlooker suggested the child might a little longer be trusted with her former protector.

¶ Half the farmers at Bynesville, Kan., living along the rural free delivery lines of mail have pulled down their mail boxes and refused to accept their mail from a Negro carrier recently appointed. Many of the farmers applied at the post office for their mail and announced their intention of continuing to do so until a white man should be made carrier.

¶ A private letter from Texas says: "The school is crude—such makeshifts! Still there are hundreds of girls and boys in those rough buildings eager for education and an opportunity to live. Yet the greatest lesson they seem to be learning is cowardice. The pity of it all! I wonder if you have seen it as I do here. The children used to fight back, but now I see so much cringing, such fear in their faces when a white man thunders at them, that you wonder what sort of slavery this is and where it is to end. The principal told me that the things I said to them were what they needed to hear, but that no man here dared speak that way."

¶ Caswell McCatten, a Negro, broke all records in the State of Kentucky last month when he was sentenced to life imprisonment in the penitentiary for stealing a Christmas turkey. As he had been sent to prison twice before for other offences, he was sent up for life under the habitual criminal act.

¶ Early in February two colored families moved into a flat on Champlain Avenue, Chicago, where one white family already lived. The white tenant did not object, but the neighbors did. They warned the white tenant to absent herself on a certain night. Then they drove the colored people away and incidentally wrecked the white woman's furniture.

¶ And the man of the Superior race stood and prayed thus with himself: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Black Man."

WHAT TO READ

BOOKS.

Brooks, John Graham—"An American Citizen; the Life of Wm. H. Baldwin, Jr." Houghton, Mifflin & Company.

Eastman, Charles A.—"The Soul of the Indian." Houghton, Mifflin & Company.

"Guide to Reading in Social Ethics and Allied Subjects." Edited by Francis G. Peabody. Harvard University.

PERIODICALS.

"The Slave Plantation in Retrospect." W. M. Daniels. Atlantic, March.

"Class-Consciousness." Vida D. Scudder. Atlantic, March.

"Some Recent Experiments in Human Conservation." Robert W. Bruère. Harper's, March.

"Religion and Caste in India." Price Collier. Scribner's, March.

"Climate and Racial Skin Color." Prof. L. W. Lyde. The Contemporary Review, February.

"Dynamic Forces in the Liberian Situation," by George W. Ellis, K.C., F.R.G.S., recently Secretary of the American Legation in Monrovia. Journal of Race Development, January. Clark University.

By means of deliberate thefts and thefts in the name of reform, for more than a quarter of a century, France and England have been acquiring section after section of Liberian territory.

Beginning in 1821 as an American colony with less than one hundred immigrants, Liberia in these ninety years has developed into a republic with a population of from 60,000 to 75,000 civilized Liberians engaged in the important work of perpetuating amid the more than 2,000,000 aboriginals the political, social and religious institutions of the American people. The republic includes within its 50,000 square miles a heavy forest and the highest mountains in West Africa; it possesses "untold wealth of mine and field and forest," and occupies "a commanding position at the head of the Gulf of Guinea;" it is "remarkably

free from fever-laden mangrove swamps and marshy lagoons and is generally regarded as 'the Garden Spot of West Africa.'"

The proximity of this valuable garden spot to the British and French possessions, which with the exception of 350 miles of sea coast entirely surround it, has given rise to grave international questions. "Growing out of some of these questions, Liberia has lost section after section of her valuable lands; time and again the Liberian government has been humiliated before its overwhelming aboriginal population; but at last the Liberian people have been so alarmed and aroused by what seemed to them unjustifiable international interferences * * * that there has existed for some time such an abnormal and complex situation of affairs in Liberia as to make it now the scene of important international attention and of considerable consideration and interest to the American government and people."

The writer continues: "France, gradually but rapidly absorbing Liberian territory from the north and east and jealous of all rivals in Liberian affairs; Germany, establishing great trade and commercial centers along the Liberian coast and exerting its diplomatic and financial influence in behalf of Liberian independence and sending more merchant ships to Liberian waters than any other European power; Great Britain, extending at every convenient opportunity the territory of Sierra Leona at the expense of Liberia on the west and desirous of exercising the predominant influence in the Liberian republic; and the United States, the great determinative force, having established Liberia and using American good offices in her behalf since the foundation of the Liberian colony, and contributing more than $100,000 annually to the support and maintenance of the educational and religious institutions of this little republic; these appear to me to constitute the great potential forces operating upon the Liberian people; but Great Britain and France are the dynamic factors in the Liberian situation.

"The action and reaction of the dynamic factors one upon the other, and the complex action of the two upon Liberian public life and social institutions, in so far as they have been put to unnecessary expense; in so far as the Liberian people have been wrongfully deprived of their territories; have been so distracted in mind and so depressed in spirit; have been kept so constantly in a keen struggle for self-preservation, that they have not been able to give the required attention to the several problems of their internal government, the development of their natural resources, and the assimilation of their large aboriginal population, to my mind in a general way are the main features of the Liberian situation."

The author concludes: "In the performance of a great national service the American people have never missed an opportunity. In the discharge of a great national duty and obligation the American people have never failed or faltered. Liberia is threatened to be blotted from the map. In the most anxious expectation we wonder if the United States will fail or falter now."

CLIMATE AND RACIAL SKIN COLOR.

Prof. Lionel W. Lyde, Professor of Economic Geography in University College, London, in an article in the Contemporary Review, treating of the relation between climate and racial skin color, presents the conclusion that the acclimatization of the white man in the tropics will lead to changes of color. We give a few extracts from Prof. Lyde's article:

"The blackest skins amongst men, like the blackest stripes on the zebra, will be found—because needed—in the hottest parts of the world that are unforested, e. g., the African savana."

"If pigment is developed according to need, and if black stops more rays than brown, and brown than yellow, we ought to be able to delimit climatic color zones, and no individual or race can expect to flourish in any such zone unless protected artifically or naturally by the degree of pigment normally necessary for the zone, as no plant can survive without sufficient chlorophyll to absorb the rays of the particular wave length which will break up the carbonic oxide of the air."

"Comparison of the mean isotherm of 80 deg. F. with the mean annual isohyet of 10 inches inside the tropics suggest, then, that about 25 deg. N. and S. are the natural limits of black skin, and that white people trying to settle inside these limits must wear coal-black underclothing of some animal fabric, wool or silk, and outer clothing of pure white color and vegetable origin, cotton or flax. Even then everyone out of doors should —as a counsel of perfection—wear spectacles and be closely veiled."

"If any white man can settle in the tropics it is this tanned white man, but probably only the yellow man can settle there, and the blond white is probably doomed to disappear off the face of the earth. Pigment is no danger, though unnecessary, in high latitudes, while the absence of it is fatal in low latitudes without precautions which no ordinary white man will systematically adopt, and therefore the dark can intrude permanently into the domain of the fair with more success than the fair can intrude into the domain of the dark."

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